





*from H. E. M.  
Fruit of S. Paul. 1843.*

THE BLESSINGS AND DUTIES OF THOSE THAT  
HAVE PUT ON CHRIST:

## **A Sermon**

PREACHED IN THE CHURCH OF ST. BOTOLPH,  
BISHOPSGATE,

*SUNDAY, NOVEMBER 27, 1842.*

BY

HENRY EDWARD MANNING, M.A.

ARCHDEACON OF CHICHESTER.

---

Printed by Request.

---

LONDON:

JAMES BURNS, 17 PORTMAN STREET,

PORTMAN SQUARE.

MDCCCXLIII.

LONDON :  
PRINTED BY ROBSON, LEVEY, AND FRANKLYN,  
Great New Street, Fetter Lane.

*To the Committee of the Ward Schools, in the Parish  
of St. Botolph, Bishopsgate.*

---

GENTLEMEN,

ALTHOUGH I can hardly allow myself to join in the belief expressed to me by some of your number, that the following Sermon will be of much service to the charity you so carefully watch over, I have great pleasure in putting it at your disposal, as a proof that I would fain endeavour, so far as I can, to fulfil your expectation.

Let me therefore take the opportunity which is thus afforded me, of calling attention to the words of your Report, in which you point out what seems to me to be the support chiefly required for the effectual maintenance of the Schools. After stating the nature and extent of your charity as follows,—“In the Ward Schools, instituted in the year 1702, 150 boys and 150 girls are wholly clothed, and are taught reading, writing, and arithmetic, and the girls needlework:—the boys, when of sufficient age, are apprenticed to masters approved by the committee,”—I find it said, that “there is a heavy debt due on the school-account; and if the funds shall not be increased by a large addition of the *annual subscriptions*, the committee

will not be able to continue the clothing to its present extent."

It is well, indeed, that there should be every year some opportunity given, through the offertory, to persons of smaller means to contribute, as they are able, to this and such-like works of faith; but the maintenance of settled institutions needs a more fixed and calculable revenue than can be obtained from an annual collection. The funds obtained from this source are found, by experience, to be fluctuating and uncertain. It is, therefore, to the pledged annual subscriptions of your richer brethren that you must look for a secure income.

I cannot doubt, now that the urgent needs of the Ward Schools are made known, that your fellow-parishioners will come to your aid in large numbers, and with contributions proportioned to the sacredness of the work, and to the means wherewith God has blessed them; so that in the Report of next year you will no longer forbode the contraction of your charity, but will be able to exhibit an extension of its sphere of usefulness.

Believe me, Gentlemen,

Your faithful servant,

H. E. M.

## S E R M O N.

---

“As many of you as have been baptised into Christ have put on Christ.”—*Gal. iii. 27.*

ST. PAUL is here striving to rouse the Galatians to a sense of their great dignity as Christians. So little had they understood it as they ought, that they had lent an ear to the seductions of men who taught that they must needs be circumcised, and take the law of Moses with the gospel of Christ, as a joint pledge of eternal life. They so little realised the spiritual freedom of every regenerate soul in the mystical body of Christ,—so little understood the grace of adoption which they had received, that of sons they were ready again to become servants—from the living, reasonable service of the Holy Ghost, to turn back to the dead and fleshly worship of the law of Moses: so little did they apprehend their sonship in Christ, that they fell back again into the belief, that if they would enter God's kingdom, they must needs bear the outward tokens of Abraham's family. Against all this the apostle, with indignant pity, exclaims: “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” “Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”<sup>1</sup> He bids them to know, that the promise

<sup>1</sup> *Gal. iii. 1, and v. 1.*



of the Spirit was in the world before the law ; that the law was but a schoolmaster for a slow-hearted and incredulous people ; that when Christ came, it was abolished ; that in Christ we are brethren of the everlasting Son, children of God's family, and heirs of His kingdom : and that all this was given to us in baptism, in which we "put on Christ." The cause of all their error was to be found in this, that they did not realise the mystery which was planted in them through the grace of holy baptism ; and this is the point to which I would direct attention.

St. Paul says, "As many of you as have been baptised into Christ have put on Christ." What do these words mean, to "put on Christ?"

1. In the first place, St. Paul means, that a great and wonderful change then came upon us ; that we passed from an old state into a new ; from the lineage of the first Adam, who sinned and died, into the family of the second Adam, who is sinless, and the Lord of life eternal. We were in the old creation, which daily perisheth ; we are in the new, which, day by day, draws onward to its perfection. In baptism we received the remission of our sins ; we were grafted into the fellowship of those that are justified in the righteousness of Christ ; we were admitted to a covenant of peace, and a relation of forgiveness with God. Not only the guilt of our fallen state, and of the sin that is by nature in us, but the swervings and transgressions which spring from that inward sinfulness, if repented of, were in our baptism already forgiven. God's free grace went before all our falls : before we called upon Him, He answered us.

But besides this, we likewise received the spiritual grace of regeneration. There was then given to us "that thing which by nature we could not have ;" *i. e.* we were "baptised with the Holy Ghost." We received from heaven a new nature ; we were no longer only moral and reasonable, we became spiritual beings, capable of holiness and of fellowship with God. We were by the Spirit of Christ united to Christ, and,



through Christ, with the Father. We were made the temple of God, and the dwelling of the ever-blessed Trinity. We put on Christ by being so united to His person, that His divine manhood is to us the source of holiness, resurrection, and life eternal.

It is not in words to explain the manner of this great mystery. All we can say is, that the very being of our life within is not more real than the union which is between us and Him. We so put Him on, that God His Father is our Father; that God adopts us as sons in His Sonship; and deals with us in favour and love, as if He were dealing with Christ, the Son of His love, the Holy One. Such is our justification.

2. In the next place, St. Paul means, that by thus putting on Christ, we were pledged to all the destinies of those that are born again. We are numbered among the regenerate; and, whether for good or ill, we must receive the destinies and the doom of our regeneration. We are pledged, that is, to a spiritual warfare in this world, under the banner of Christ. We have taken up His conflict against sin and death, and we must strive to the end. We may no more serve the lusts of the flesh, the lust of the eyes, and the pride of life. We may no more speak them fair, nor be at peace with them. Baptism made them our foes; and they will wreak a redoubled wrath on us, unless we bruise them under our feet.

And again, after this life is ended, we must stand before the judgment-seat of Christ: they that "have sinned without law shall also perish without law;"<sup>1</sup> they that have never known Christ's Gospel shall be judged by another rule: they that have been born again must be tried by the laws of Christ's kingdom. They must make answer for their blessings, and graces, and opportunities; for their warnings and chastisements; for the Word of God, and the holy sacraments. A light judgment shall fall upon the Jew, and a lighter upon the heathen, when weighed against the judgment of a

<sup>1</sup> Rom. ii. 12.

condemned Christian. There will be no pleading, no excuse, no ignorance of duty, no lack of grace, no helps wanting, to escape the wrath to come; but when the mouth of all shall be stopped, most of all shall the faithless Christian stand speechless before God. To this piercing scrutiny, to this awful judgment, our baptism has pledged us; and after judgment, to an immortality of bliss or woe; to an inheritance with angels, or a portion with devils; to a life ever-new in God's kingdom, or to the second death, where the worm dieth not.

O most awful destiny! as our bliss shall be greater than all, so our condemnation. We have put on Christ—we have put on this fearful dignity, and we must carry it with us to the end. There is no putting it off now. We cannot unbaptise ourselves. Well were it for some, if they could wipe out the cross from their forehead; but it must cleave to us eternally. We are Christians, members of Christ, and so we must be for ever. Faithful or unfaithful, clean or unclean, acquitted or condemned, blessed or lost—Christians we must be everlastingly. If any Christian perish, it were better for that man that he had never been born.

This is to put on Christ. Such, as baptised men, is your high destiny. Ponder it well; learn all its hidden meaning; realise its blessedness; resolve to win its reward; make it your daily thought and habitual prayer, that you may ever more and more penetrate into the depths of this grace that is given you: that we, so fallen, so sullied, so estranged from God, should have put on Christ; should be baptised with water and the Holy Ghost, and our sins forgiven, and heaven opened to us, and our names written in the Lamb's book of life,—how unspeakable a gift! And yet this is not the greatest wonder of His mercy; for “if God spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?”

Let us now consider the great importance of thus living in the thought of our baptism.

First, it is most certain, that we shall be in life and character just what our sense is of the great change which has passed upon us. It will be a continual spur and incitement to a holy life; a perpetual check upon the bias of our heart to evil; a rule by which to guide and order all our ways. It will make us feel that there is in us somewhat higher than this mortal state: it will quicken in us yearnings after a purer home; aspirations towards a holier fellowship. We shall feel that life, and all the things of this life, are of little account to a man that is seeking to attain to the resurrection of the holy dead, and to stand within the circle of the eternal throne. And yet even in this life, none are so diligent and faithful as such a man in all the goings-on in life; none so earnest in the works of duty; none so resolved and persevering in his business and calling: for he that habitually lives above them, comes down to fulfil his daily tasks with a strength above common men. He that walks with God, and is conscious that he hath put on Christ, is familiar with things greater than trading, and bartering, and gaining. All these things he does as the duties of life demand, and yet none of them take so fast and full a hold upon him, as to hide or keep under his regenerate life. In all things he is a man of God. The consciousness of his baptismal grace sustains him above the turmoil of life, and the infirmities of his own character.

But when this consciousness is lost, in ever so small a measure, what do we straightway see? Why, that men become "conformed to the world;" *i. e.* that the baptismal grace within, which for a while, by the renewing of their minds, transformed them to a holier image, is over-borne, as it were, by a stronger counter-attraction. The world, with its pleasures, pursuits, trades, and callings, draws the whole man into their own shape. Of a being destined to a world unseen, he grows to be chiefly or merely a man of this world, a man of business or a trafficker, a merchant, and the like. He is, in the second place, and very sub-

ordinately a Christian. The consciousness of his regeneration is continually growing fainter day by day ; it becomes lower, and loses its ascendent in his conscience ; and as this dies away, the strength of his character declines, and its consistency is relaxed : he can hardly hold out against the powers which are conforming him to their own mould, and colouring him with their own dye ; and at last, he is at the mercy of every temptation, and as often as tempted he is overcome.

The same, again, is the reason why so many baptised men habitually neglect the holy sacrament of the Lord's Supper. They have no consciousness of the mystery of their baptism, and therefore have no faith in holy sacraments : for why should the man that has no sense of his regeneration hunger after the food of the regenerate ? This is the secret of lukewarmness, and of our unfrequent communions, and of our scanty attendance at that holy sacrament. Until men feel that in baptism they have put on Christ, they can never hunger after the spiritual food of His body and His blood. And they that neglect the holy communion convict themselves of slighting their baptism. Had they never been baptised, what reason is there to believe that they, who in adult life turn their backs upon the altar, would come with penitence to the font ?

Again, this is the secret key to the case of all habitual sinners. Is it to be believed, that if baptised men always bore in mind the awful truth, that by every sin they do, they grieve and well nigh quench the Holy Ghost, and that the end of such a career is this : "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance,"—is it possible, I say, that baptised men could live on in sins of the flesh and spirit. in excess, in revelling, in uncleanness, in pride, in fraud, in covetous-

ness? Would they dare to bring into such near and fearful contact with the powers of sin and death, the gift of God which is in them, the thing which by nature they could not have? Would they venture to set their hand to wickedness, or even to harbour the thought of evil in their most secret and solitary hours? Would they not fear lest the offended majesty of God should kindle unawares within; lest a ray of His holy indignation should break forth and smite them into dust and ashes? Surely, then, it is unbelief of the grace of their baptism, or a forgetfulness of their regeneration, that can alone account for the madness of baptised sinners. The sign of the Son of man is upon their brow—men see it, and angels behold it, though it be hidden from themselves; they are a spectacle of fear to angels and to men, while they themselves know it not. Could they but know their surpassing guilt, and their unutterable peril; how would they wake up in the darkness of their own soul, and cry, “How dreadful is this place! Surely God is in this place, and I know it not.” If any thing could shew them their madness, it is, that they should come to feel that they have put on Christ; that they have been called to the fellowship of angels; that they are making themselves meet to company with devils; that heaven has been given them, but that they have chosen hell.

Another plain truth, contained, indeed, in the last, is this: that as it is with individuals, so is it with nations. A people will be just as its sense is of the life which God has bestowed upon it in baptism: what we call the national character, and national institutions, laws, morals, and the like—which, after all, are expressions of the national character,—will be just according to the depth and truth of its belief as to its own regeneration. What nobler or unearthlier sight than a nation conscious that it has put on Christ; where the cross rests upon the diadem, and the Gospel is the law of its tribunals, and charity the expositor of statutes, and mercy the minister of justice; and all public life is ordered by the discipline of Christ; and private life is



sanctified by the grace of religious homes. What nearer approach can the world behold to the kingdom of God? What type more express of the heavenly Zion? And what is the one power which alone can order and control the will and dispositions of a people after this high example? What but baptism lying at the root of a nation's life; and the consciousness of regeneration ruling all its actions? Let this one great truth be plainly brought home to the conscience of a great empire, and it puts on a new dignity; it is, as it were, transfigured with an exceeding brightness. It is lifted up above the heavings and changes of this earthly state. Come what will upon the world, it cannot be shaken, for God is in the midst of it: it cannot be stripped of its glory, for it hath put on Christ. Without this, what is the mightiest empire the world ever saw, but a mighty counterfeit of power? and what its lifting up, but the preparation for a heavier fall? Let a people be never so irresistible in war,—never so strong in fleets and armies,—never so learned,—never so wealthy,—never so refined, so full of the arts of life, of commerce, and skill, and enterprise, and political wisdom, and greatness, and power;—except it have the grace of baptism ruling in its living energies, and binding it together in one, it is no more than a crumbling mass; a mere painted bubble, which shall burst and disappear. All these so much extolled gifts of national prosperity are no surer sign of God's favour than the royal estate of Pharaoh, or the doomed greatness of Babylon. It may be, they are given, that a people may be raised up to fulfil the darker side of the world's probation, and to make God's power to be known. In this, too, it is with nations as with men. Day by day we see the gifts of intellect, and rank, and riches, and popular applause, and worldly favour, poured out of an open hand upon the head of men that are apostate, sensual, and godless. So may it be with us; such may be our destiny in the sight of the Most High. Except we, as a people, have faith in the grace of our regeneration, and stir up the gift which is in us; no treasures, nor crafts, nor



worldly majesty, nor boundless dominion, shall save us from our fall. The days will come upon us, as upon Babylon of old, when "the merchants, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company of ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like unto this great city? And they cast dust upon their heads; and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."<sup>1</sup>

From this there is only one thing can save us; which is, the unfolding of our baptismal life into the power of holiness; the visible bearing of Christ upon us in all things; the reconsecrating of our state to God; the rearing up of the sons and daughters of our land in sanctity and obedience. The Church, which is the minister of baptism, is the channel of life to this great nation. For a thousand years it has united, sanctified, and preserved us; and if we are to continue a Christian and united people, it must be, under God, through the grace and unity of the Church. And as this must be the work of Christ's Church in this land, so must it be ours, as members of it, each in our place, and according to our measure. To you, as a parish, a portion of the work is committed. In a population of 10,000 there must be nearly 3,000 children of an age to be under education. All these have received the gift of grace, which must be either a savour of life unto life, or a savour of death unto death. Every day they are unfolding into a decided character for good or ill. Every day the temptations which throng this great city crowd upon them,

<sup>1</sup> Rev. xviii. 15-19.

and awaken new susceptibilities of evil, and allure them into new dangers. It is in your hands, under God, to save them,—to train them up in sanctity,—to uphold them in the perilous trial which besets the young in the weakness of early life; and so to gain for them peace at the last, and a reward in the kingdom of heaven. And all this by teaching them to know what God has made them in baptism; by training them to a habitual consciousness of their regeneration, and of the destinies of those that are born again of the Holy Ghost. This is what we familiarly call Education. It is a sacred work, having for its base the sacrament of our new birth. It is in this that Christian education is distinct from all other. It begins with baptism, and returns into it again.

You that are rich, and more largely blessed with this world's possessions, shew your sense of your own mercies by giving to this work of love. Remember that your gift will in a way measure and confess the hold which your baptism has on you. You that are poor, do not fear to give the least offering; for the smallest gift, offered with a great willingness, shall be greatly accepted; the fruit of this work will be seen when you are gone to your rest. In the next generation will be known whether or no you lived as men that had "put on Christ." Your children will, more or less, reflect your image. They will be a silent history of your life and character. If you be heedless of their education, they will live without faith in God; if you foster them as children of God, they will shine like lights in the world, and rise up to call you blessed, in that day when "they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."



